SMITH'S REPORT

On the Holocaust Controversy

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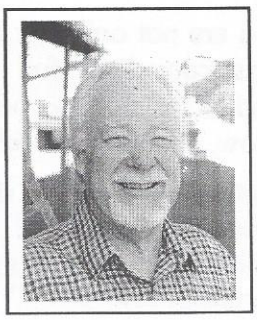

Supporting "The Campaign to Decriminalize World War II History"

"THE COMMITTEE FOR OPEN DEBATE" WEB SITE REBORN

THE OUTLAW HISTORY NEWSLETTER

LAUGHING, AND NOT LAUGHING, WITH ERNST ZUNDEL

The Web page for The Committee for Open Debate on the Holocaust (CODOH) is back online, finally. I have taken a run at it several times over the last couple years, each time with a different, local, Webmaster, and each time the project went sour. The site was too large, too complicated, and I had to be on top of everything. No local Webmaster could possibly make the decisions that would have to be made with respect to content. In the end, we came to a very simple conclusion.

We would not try to "fix" something that was too big and too complicated to be fixed without (as the Mexicans have it) breaking our heads. We would create a new Web page for CODOH, with a new structure, one that was empty. We would then begin the process of copying documents one by one from the existing site, which is off-line, and posting them on the new site. The idea of starting over from scratch, with a new structural concept, was not mine, but that of Gustavo, the young Webmaster I have been working with the last six months. The amount of work that remains to be done is significant. Our first estimate is that it might take some 200 man-hours to get through it, but the concept, the image of what we have to do, is clear. For the first time in these two years I actually know what can be done, and how to do it.

The first document I chose to upload to the new CODOH site is Samuel Crowell's "Defending Against the Allied Bombing Campaign: Air-Raid Shelters and Gas Protection in Germany, 1939-1945." It's a unique, detailed look at the relationship between the air-raid shelters, the dangers of "gas," and the development of the "gas-chamber" story.

That went so well that we uploaded the entire text of Crowell's full length book manuscript, *The Gas-Chamber of Sherlock Holmes: An Attempt at a Literary Analysis of the Holocaust Gassing Claim*. This is probably the most important revisionist manuscript that could be taken to the public in America. Nothing like it has ever been published. It is a thoroughly referenced, scholarly text, yet written for laymen as well as scholars. I recommend this book very highly. In fact, it is the first book that I would recommend to anyone, no matter how much, or how little, she might know about the "Holocaust."

From here on out it is one document at a time. The most important first, and then the others, one by one by one. Two hundred man hours. I cannot do this work myself. I have to pay to have it done. If you are online, I urge you to take a look at Crowell's *Sherlock*. If you are not on line, I will copy the full book manuscript and send it along as per

Continued on next page

You are not online, I have both texts copied in full and will send either along as per the info below. Short reviews follow.

"Defending Against the Allied Bombing Campaign: Air-Raid Shelters and Gas Protection in Germany, 1939-1945."

Originally meant as a follow-up to "Technique and Operation of German Anti-Gas Shelters in World War Two," "Defending Against the Allied Bombing Campaign" turns to the experience of the German people -- men, women, and children -- who suffered, died, but endured under the area bombing campaign that destroyed virtually every German city. Drawing on numerous postwar studies, including US Strategic Bombing Surveys, Part I of "Defending" provides an intense glimpse of the German people under the bombs.

Careful analysis and precision lay open to the reader the human tragedy as hundreds of thousands of Germans perished in the bombing raids, many of them burnt to cinders in firestorms that achieved temperatures of 1500 degrees Fahrenheit and slowly killed by the carbon monoxide generated by the incendiary raids.

Part II of "Defending" analyzes the civil defense procedures made for the prisoners in the concentration camps. Many of the conclusions in this part were originally speculative, but have been fully confirmed by Crowell's most recent study, "Bomb Shelters in Birkenau": The prisoners in the concentration camps were protected in trench shelters equipped with the same gas tight doors with peepholes that the Holocaust industry insists were used to gas millions!

You won't want to miss "Defending" for another reason: in a moving and touching tribute to the experience of the German people under the bombs, Crowell delivers another stunning revelation: the casting of the gas tight door on display at the United States Holocaust Memorial Museum is nothing but an ordinary German bomb shelter door!

49pps. Plastic cover. $11

The Gas Chamber of Sherlock Holmes: An Attempt at a Literary Analysis of the Holocaust Gassing Claim.

Crowell, a trained historian, writes like the academic he once was, but with a dry wit as well as scholarly precision. *The Gas Chamber of Sherlock Holmes* reflects his broad knowledge of European history, as well as his informed grasp of the scientific and technical issues central to disproving the gas chamber lie.

The "literary analysis" promised in *Sherlock*'s subtitle is a careful study of the rumors and reports, the testimonies and confessions, that "proved" the gas chambers at Nuremberg and at other war crimes trials. Crowell's careful study demonstrates how Allied propaganda echoed and strengthened the "gas chamber" rumors on the Continent, and how Soviet prosecutors—the first to try Germans for gassing—gave form to the version that later served British and American prosecutors, hangmen, and today, historians.

Sherlock is much more than an analysis of reports and testimony, however. By marshaling evidence of the public fear of public heath measures like those in the camps, distrust of cremations, and hysteria over imaginary gassings and poisonings, *Sherlock* brilliantly situates the gas chamber and crematorium phobia at the heart of Holocaustomania, in the larger context of fears and phobias that beset European and American society in the first half of the twentieth century.

At 149 pages, organized into sixteen chapters, *The Gas Chamber of Sherlock Holmes* is a thorough, state-of-the-art introduction to the case against the gas-chamber invention. With its nearly five hundred footnotes that point to hundreds of revisionist and other works on the Holocaust (but don't get in the reader's way), with its informed, up-to-date treatment of topics from Auschwitz to Zyklon, and it's lack of polemics, *Sherlock* is a one-volume unique encyclopedia to Holocaust revisionism.

149pps. Spiral bound $21

After the last issue of ***Smith's Report*** went to the printer I wrote and distributed another fourteen columns for *OutlawHistory-The Newsletter*. Four were published in the last days of November, the other ten during December. So that makes a total of 25 columns finished and distributed via the Internet through the end of the year.

One development that has begun to take place is that the columns are being "re" distributed by others, sometimes by other revisionist newsletters, and sometimes by independent Web sites that I have not been familiar with. One day I was surprised, and pleased, to find that the Jeff Rense people (Rense is a very big the radio and internet talk show figure) had distributed one of my columns.

Several of the columns appear to have attracted more attention than others. That will always be the case. The most recent one, published on 16 December, is titled "Congressman Tom Lantos, Elie Wiesel, and the Exploitation of the Auschwitz Story." It has been circulated widely on the Internet, and is being translated into French, despite a couple literary "breaks" in the text.

I will put all these columns together in a package that I can send to those of you who are not on line, but who have an interest in seeing what is going out from Outlaw. I'll include all 25 columns published to date, those by myself and by others. We are still formatting the anthology as of this writing. There are 20,000-plus words, which will add up to about 40 pages of manuscript,

40pps Plastic cover $9

2004, DECEMBER

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CONGRESSMAN TOM LANTOS, ELIE WIESEL, AND THE EXPLOITATION OF AUSCHWITZ STORY [SEE BELOW]	No. 18	12/16/04
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CONGRESSMAN TOM LANTOS, ELIE WIESEL, AND THE EXPLOITATION OF THE AUSCHWITZ STORY

By Bradley R. Smith

Secretary General Kofi Annan has begun to poll U.N. General Assembly members in an effort to convene a special commemorative session to mark the 60th anniversary of the liberation of Nazi concentration camps. It just never ends.

We are reminded that Soviet Red Army troops freed the Auschwitz concentration camp in Poland on January 27, 1945. The 60th anniversary of the liberation of Auschwitz is to be observed in 2005 as Holocaust Memorial Day.

A majority of the 191-member of the General Assembly will have to approve the January session, requested by the United States and supported by Russia, France, Hungary, Canada and the Netherlands, representing the 25-member European Union as well as other nations.

Most nations in the West will support the commemorative session, while most if not all Muslim nations will vote against it. One thing that distinguishes the two cultures is that Arabs and Muslims are allowed the right to question the

gas-chamber fraud, and thus the Holocaust story itself, while everywhere in the West it is taboo, and in much of the West a crime against the State punishable by prison.

So one practical result of such a commemoration will be to further institutionalize the Auschwitz lie. The Auschwitz lie, or as we refer to it in the 21st century, the German WMD fraud about homicidal gassing chambers, was in turn exploited to morally justify the imposition of a radical Jewish state in the middle of a sea of Arab Muslims. Was that a good idea or what?

The logic of such reasoning, as it is taught universally in our colleges and universities, is irrefutable. Because the Germans treated the Jews in Europe very badly during WWII, it was morally irrefutable that Jews had the right to invade Palestine, drive out the local wogs, take the land for themselves, and kill anyone who protested. If such behavior was correct in the Old Testament days, it must be correct in ours. Irrefutable. If you do try to refute it, your goose is cooked. Try it.

A few days before the Soviets liberated Auschwitz, our future Nobel Peace Prize winner Elie Wiesel and his father were both still in Auschwitz. Elie's father was sick and in the camp hospital. He was being nursed back to health by the Satanic Germans. It was probably an oversight. Even demons can make serious mistakes.

Elie himself had been hospitalized earlier on and had been fixed up, so he understood the quality of care that Hitler's Satanic nurses and doctors were willing to provide to Jews so that they could be exterminated in the gas chambers. Hitler's little devils certainly didn't want to murder Jews who were not clean-limbed and in good health.

In the event, the Germans notified the hospital inmates that the Soviets would soon be at the gates. Those patients who could walk were free to choose, either to wait to be liberated by the heroes of the working class, or they could leave with the anti-Jewish, genocidal racists who were nursing them back to health. Elie convinced his father that they should avoid Josef Stalin's people, and go with those who had pledged their allegiance to Adolf Hitler, to the extermination of such folk as he and his father, and all others who resembled them throughout the universe. It was no-brainer for Elie Wiesel. He and his father would go with Adolf Hitler's people.

On a clear day. Those words just sounded in the back of my brain, or wherever words do sound. On a clear day. It's a lyric. Barbara Streisand may have sung it in a movie in a hotel room without a view. Maybe not. Why would the brain produce these words at this moment? I don't know. I also saw a scene of snow in a forest. First I heard the words, then I saw the scene. I'm searching. On a clear day. Okay. On a clear day we can see the future? It's just too corny.

Now I realize that what I saw, as opposed to what I heard, was a scene in a forest where snow covers the ground and the branches of the trees. It was winter when Elie was forced to choose between the commies and the Nazis. Maybe if I looked into the story there was snow on the ground when Auschwitz was evacuated. In my mind's eye, whatever that is, I see that it is a beautiful winter day, clear and sparkling. Elie and his father are in for a difficult journey. But they are with the people they trust most. Germans.

At that time, Elie was a kid, innocent of all wrongdoing. Later on, he developed into what he is now. Sometimes when I think about Elie, I wonder how his one son thinks of him. Does Elie understand the corner he is putting his son into? Elie will pass out of this earthly life without having to answer to his actions. But his son will live on, and if he doesn't hide from it, every year he will have to face revelations about how his father betrayed him in public with his lies, his ill-will, his crazy Jewish chauvinism, his promotion of the claim that Germans were uniquely monstrous, exploiting for personal gain the very real catastrophe that his Jews suffered during WWII.

That little aside doesn't add anything to what I am doing here. A professional writer would cut it. I'm lurching all over the place. I'd rather be a lurcher than a lecher. Okay. Okay. If puns are out of place anywhere, they are out of place here. No more puns. Where does this stuff come from? It's how the brain works. We hear things, see things, and keep most of it to ourselves. It's the sensible thing to do. We can all agree about that. Moving on, then.

U.S. Congressman Tom Lantos, a California Democrat and the only Holocaust survivor to ever serve in the U.S. Congress, has told Kofi Annan that some Arab nations have raised objections to the commemorative session. Lantos is appalled by this. He says that it reflects a degree of "historical and mindless venom which is difficult to justify."

Still, a commemorative session on the Holocaust would mark a change for the General Assembly, which sets aside several days a year for resolutions on the rights of Palestinians and Israel's occupation of the West Bank and Gaza Strip. Israeli-Firsters believe that the General Assembly has been out of control with its biased sentiments for the colonized in Palestine, rather than for the colonizers.

Tom Lantos, being a Jew and a committed Israeli-Firster, finds it difficult to put himself into the shoes of an Arab. I can understand that. There are some Arabs who find it difficult to put themselves into the shoes of the Israeli-Firsters who want to go on colonizing Arab land against the wishes of the people who live there. I can understand that too.

Revisionist arguments regarding Auschwitz and the gas-chamber fraud are widely written about in the Arab and Muslim press. What this means to those folk is that the moral justification for the Jewish invasion and colonization of Arab land is based on a historic lie. There were no gas

chambers. The Jews were not the victims of a genocidal plot. Adolf Hitler was not a Satanic figure (just as Saddam is not), and that the entire Israeli enterprise is based on a mountain of fraud and greed.

Haaretz, the Israeli daily, tells us that Tom Lantos survived the Holocaust by serving as a 15-year-old messenger for Raoul Wallenberg, the Swedish diplomat who saved tens of thousands of Hungarian Jews near the end of World War II.

Tens of thousands may be something of an exaggeration, but Wallenberg did do some work there. Tom Lantos was probably associated with the work in some way. It's difficult to know with these survivor folk. They feel free to say whatever comes to them. They will never be challenged, even for obvious lies. Nevertheless, we have good reason to believe that Lantos has deep personal reasons to feel as he does about Jews and Israel, and about Arabs and Israel. This kind of pandemic personal chauvinism is only human.

Wallenberg, it turns out, is the uncle of Nane Annan, the Swedish wife of the secretary-general. What is this? Networking?

In any event, the liberation of Auschwitz will probably be commemorated in a special General Assembly session. Congressman Tom Lantos, who I have never done any work on, but who I suppose is relatively more truthful than Elie Wiesel, will be pleased that Jews are once again commemorated for having been victims. Lantos will not push for a similar commemoration for the catastrophe that befell the Palestinians upon their conquest by European Jews. Why should he?

Israeli-Firsters are not in the business of commemorating the catastrophes of those who are not Jews. They are in the business of using commemorations to increase their own influence in American culture and American politics. They are into increasing their share of the world's wealth. It's working very nicely. The U.S. alliance with Israel is never questioned. Tens of billions of dollars have been collected from American taxpayers and given to the Israelis—the destroyers of Palestine and Palestinian culture. The way Israeli-Firsters look at it, if it's not broken, you don't fix it.

Three cheers, then, for the Auschwitz fraud.

End

Sometimes it's good to take a look at what you are up against. Not to be discouraged, but to be able to reflect seriously on what the real situation is with regard to the work. So, below we have the "Global Directory of Holocaust Museums." It's not complete, Holocaust museums are still being created, but there is enough here to remind us that we are not tilting at windmills.

Global Directory of Holocaust Museums

Israel Science and Technology Directory

[http://www.science.co.il/Holocaust-Museums.asp]

Country	*City*	*Museum*
Argentina	*Buenos Aires*	*Fundacion Memoria del Holocausto*
Australia	*Melbourne*	*Jewish Holocaust Museum and Research Center*
Australia	*Sydney*	*Sydney Jewish Museum*
Austria	*Vienna*	*Austrian Holocaust Memorial Service*
Austria	*Vienna*	*Mauthausen Concentration Camp Memorial*
Belgium	*Brussels*	*Mechelen Museum of Deportation and the Resistance*
Canada	*Montreal*	*Montreal Holocaust Memorial Centre*
Croatia		*Holocaust Archive Pictures at Croatia*
Czech Rep.	*Terezin*	*Holocaust Memorials in the Czech Republic*
Czech Rep.	*Terezin*	*Terezin Memorial*
France	*Izieu*	*Memorial Museum for Children of Izieu*

France	*Paris*	*Memorial de la Shoah*
Germany		*Memorial Museums for the Victims of National Socialism*
Germany	*Buchenwald*	*Buchenwald Memorial*
Germany	*Dachau*	*Dachau Concentration Camp Memorial*
Germany	*Furstenberg*	*Ravensbruck Women's Concentration Camp Memorial Museum*
Germany	*Lohheide*	*Bergen-Belsen Memorial*
Germany	*Papenburg*	*Document and Information Center of Emsland Camps*
Germany	*Wannsee*	*House of the Wannsee Conference*
Hungary	*Budapest*	*Holocaust Documentation Center*
Israel	*Ghetto Fighters' House -Holocaust and Jewish Resistance Heritage Museum*	
Israel	*Jerusalem*	*Yad Vashem -Holocaust Martyrs' and Heroes Remembrance Memorial*
Israel	*Kibbutz Givat*	*Chaim Beit Theresienstadt*
Japan	*Fukuyama-City*	*Holocaust Education Center*
Netherlands	*Amsterdam*	*Anne Frank House*
Netherlands	*Haarlem*	*Corrie ten Boom Museum, "The Hiding Place"*
Poland	*Lublin*	*State Museum at Majdanek Concentration Camp*
Poland	*Oswiecim*	*Auschwitz Jewish Center Foundation*
Poland	*Oswiecim*	*Auschwitz-Birkenau State Museum*
South Africa	*Cape Town*	*Cape Town Holocaust Centre*
U.K.	*Laxton*	*Holocaust Centre, Beth Shalom*
U.K.	*Laxton,*	*NewarkBeth Shalom Holocaust Memorial Centre*
U.K.	*London*	*Imperial War Museum's Holocaust Exhibition*
USA	*Buffalo, NY*	*Holocaust Resource Center*
USA	*Dallas, TX*	*Dallas Holocaust Memorial Center*
USA	*El Paso, TX*	*El Paso Holocaust Museum and Study Center*
USA	*Farmington Hills, MI*	*Holocaust Memorial Center*
USA	*Houston, TX*	*Holocaust Museum Houston*
USA	*Los Angeles, CA*	*Holocaust Monument*
USA	*Los Angeles, CA*	*Museum of the Holocaust*
USA	*Los Angeles, CA*	*Simon Wiesenthal Center*
USA	*Los Angeles, CA*	*Survivors of the Shoah Visual History Foundation*
USA	*Maitland, FL*	*Holocaust Memorial Resource and Education Center*
USA	*Miami Beach, FL*	*Holocaust Memorial*
USA	*Naples, FL*	*Southwest Florida Holocaust Museum*
USA	*New Haven, CT*	*Fortunoff Video Archive for Holocaust Testimonies*
USA	*New York*	*Anne Frank Center*
USA	*New York*	*Ioannina Greece Holocaust Victims*
USA	*New York*	*Museum of Jewish Heritage - Memorial to the Holocaust*
USA	*Richmond, VA*	*Virginia Holocaust Museum*

USA	*San Francisco, CA*	*Holocaust Center of Northern California*
USA	*St. Louis, MO*	*Holocaust Museum and Learning Center*
USA	*St. Petersburg, FL*	*Florida Holocaust Museum*
USA	*Terre Haute, IN*	*C.A.N.D.L.E.S. Holocaust Museum*
USA	*Washington DC*	*United States Holocaust Memorial Museum*

LAUGHING, AND NOT LAUGHING, WITH ERNST ZUNDEL

In early December I was back East on one of those "secret" revisionist projects that we all get involved with and that sometimes bear fruit and sometimes don't. Anyhow, one day I realized I was about as close to Toronto and my friend Ernst Zundel as I was going get, maybe for a long time to come. I knew that Ernst can make collect calls from "his" prison. Almost always he calls Ingrid, but sometimes he calls others. I decided to find out he if could call me at the house that had served as our headquarters for five days. With Ingrid to handle it, and she can handle most anything, it wasn't difficult.

I hadn't heard Ernst's voice in three, maybe four years. It is now as it was then. No difference at all. Two years in prison, in isolation, with the usual crappy, unhealthy food, and it was as if nothing had changed with him. As we talked, certainly with a prison official listening in, Ernst was energetic, enthusiastic, defiant, making it clear to those who were listening that they would never break him.

"They will never break me, Bradley. Never. They can send me back to Germany. They can send me to Israel. But they will never break me. Oh, no." And at the same time he was laughing. When we're together, we are always laughing. Sometimes he will grow annoyed with me over a political issue. In the end it is always made up and then we are laughing again.

But this time—I don't know quite how to write this. Ernst was laughing at how they could ship him anywhere in the world, keep him in prison forever, but that they were never going to break him. This time, I just couldn't find it in me to laugh. I don't know what happened. At first it was just a tear or two, but as he went on in a kind of over-the-top high spirits I felt—I suppose I felt like my heart was going to break, and then I was bawling like a baby.

Afterwards I tried to figure out what the hell had happened. My first thought when I hear of something like this happening to someone else is to suspect that the person who falls apart so inappropriately is, in some hidden way, feeling sorry for himself—not the other. But that didn't really seem to fit this time.

Now that I am back in Baja and have a grip on myself, I suppose it was Ernst's soaring spirit in the context of prison, isolation, separation, uncertainty, and the inability to do the work that he is committed to doing, and his laughing about it, that touched me so deeply.

At this moment memory, entirely on its own, recalls the story of the old Viking chieftain who was captured during a raid on the coast of Britain. When he was thrown into a pit with poisonous snakes to meet his end, he stood there in the middle of the vipers singing his war song in the faces of those who were killing him—singing until they brought him down.

How does memory come up with this stuff?

NAMES. In December a reader sent me the names and address of four Europeans and suggested that I send each a copy of *Smith's Report*. He believes they will be interested. That's the ticket! Reminds me that it's been a long time since I have asked you to send me names of people who you believe might be interested in **SR** and revisionism. Please do what you can here. The more the merrier. I'll make them an offer they can't refuse. Thanks. --B

A couple nights ago I was channel surfing on the television when I came across an episode of The West Wing. This particular episode was mostly over when I got there, but it had to do with the President having to choose between remaining silent on a bill that he favored but that was certain to lose in the Congress, or taking stand in public, as a matter of principle, and accepting defeat.

His people were advising him to not back a controversial bill that was certain to lose. The only positive aspect to his taking a public stand on the matter would be symbolic. Did the President want to suffer a practical political defeat in order to make a merely "symbolic" gesture? What would the President gain from making such a gesture?

The only one in the room that was arguing that the President should indeed make the gesture was one of his speech writers, a Jewish character. There was a long harangue, and then the speech writer said the President should stand on principle, in public, even if he were certain to lose, because "Symbols matter."

I had worked that day on this issue of **SR**. I had just finished putting together the list of Holocaust Museums around the globe. When the West Wing speech writer proclaimed the simple fact that "symbols matter," thought recalled (instantly) the string of Holocaust Museums in cities around the world that I had listed here in **SR**.

The corner stone of every one is built on symbol. The symbol of the "gas chamber." The "symbol" of Anne Frank. The "symbol" of the unique monstrosity of the Germans. The "symbol" of the unique victimization and innocence of the Jews of Europe and Jews everywhere over all time.

We usually refer to these matters as propaganda and so on. But the symbolic value of the Anne Frank story, for example, has no end. In our culture it's "monumental." It doesn't matter what the history of her family is, or her history, or how many others suffered the fate she suffered, or worse. Anne Frank is an icon in our culture of all that is bad about Germans, and all that is good about Jews. With regard to her symbolic role, relevant facts are neither nor there.

Symbols matter. The Holocaust Industry has constructed its immense project on filth and lies, as Carlos Porter has it, but on symbols as well. It is represented in museums all over the world. The history of the "Holocaust" has to be vetted, as revisionists have been vetting it for fifty years now. But the symbols, and the icons, of the Holocaust story have to be vetted as well.

Symbols matter. I have chosen to vet the symbol, the intellectual "symbol," that is used to censor and suppress revisionist arguments. The symbolic idea that Holocaust "denial," or any other criticism of the big H, is evil. The concept of "Evil" is the symbol that the H. Industry has promoted—successfully—to represent revisionist arguments.

Professor Franklin Littel of Temple University once wrote that I represent "the one who goes back and forth in the earth and up and down in it." I am a symbol of "evil" in the mind of this professor because I argue for an open debate on the Holocaust question.

The successful promotion of the symbolic image of revisionists as evil is what I set out to reveal for the self-serving, false image (lie) that it is. My simple chore is to give revisionists a human face. There is no "evil" in a debate that is open and voluntary.

When we began the work of uploading the major documents of the original CODOH Web site to the new site, one of the things I miraculously (for me) did was to finally straighten out my account with Pay Pal. Two years ago, maybe longer, Pay Pal and my bank got into some electronic glitch and I could not access it. Only a few days ago we managed to get it straightened out. All of it.

This is very good news for me, because now those of you who are so inclined, can contribute to the work via the Internet, using either Pay Pal, or your credit card. It's so easy that way, don't you know? You probably know all about it.

In any event, I mention this because I do need your support. There's no one else.

Thanks,

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